

# ***L I V I N G***

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# Seven Pillars of Family Strength

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A CONFERENCE on family relations implies the recognition of two accepted truths of which the first is the basic importance of the family, trite only because its truth has been so long recognized and so often asserted. In spite of an occasional wild tongue loosed by the unthinking, we are unable to contemplate our society without this institution. The second implication is that all is not well with the family, due in part to the imperfections in human nature and partly to the rapid and disorganizing changes of modern times. There is, indeed, a third assumption that such a conference implies, namely, that something can be done about it, and that by taking thought and by meeting in conference, difficulties may be overcome and the sources of strength located and made even stronger. Many forces operate to affect the family of which it is proposed here to discuss seven. Spiritual influences and moral attitudes are important and the mental attitudes and the exalted sentiments might also well concern us in such a discussion. Instead, let us consider the institutions or organizations which may be set down as pillars of strength and support of the contemporary American family.

Sociologists of today conclude that the family is as old as human life. Indeed, it is older, for some of the birds and some of the higher mammals appear to form permanent unions with the care of the young a responsibility of both parents. But for so vital and ancient an institution, the human family is remarkably fragile. The span of the life of any one family is only a few years; in this sense no institution is so temporary. Even the most harmonious of families begins to dissolve when the children are married and found families of their own. Golden weddings, marking fifty years, do occur but they are so rare as to make the news, and even these are often celebrated in some other home than that which sheltered the original family.

But not only is the family short-lived at the best; it is subject to disruption in many ways. It is at the mercy of accident, disease, poverty and death, as well as internal discord and noxious external influences which occasion conflicts between children and parents. An icy pavement, a blowout in a tire or an unsuccessful appendectomy can mean the destruction of the family—leaving at best only a fraction; we call it a broken home. More subtle perils such as jealousy and disharmony resulting in separation or divorce, leave the family maimed and broken. What is left is a fragment, not the whole and wholesome family

as we like to see it. Sickness, unemployment or other misfortune are constant threats to the integrity of the family and even to its existence. The family is a delicate structure, notoriously unable to survive without support from other sources, and in need, particularly in these, our times, of pillars of support.

However basic soever we may conceive the family, there are institutions which may be said, in a sense, to underlie it, and there are groups and organizations without which the family would find it hard to prosper or even to survive. The first of these institutions to be named here (though the order is not significant) is the state, the political organ of society.

In our land a family may not be founded without the formal, official, written permission of the authorities of the state. A marriage license is not addressed to the contracting parties, but to an official of the state, in which class and for which purpose the ministers of religion are included. It is the official of the state who, by virtue of the authority vested in him may perform the ceremony and who is required, under penalty, to make a public record of it. The physical acts and antecedents which precede the birth of an illegal, we say "illegitimate," child hardly differ from those which attend a child born in lawful wedlock. But the difference in law and custom is tremendous and tragic. There is a stigma so serious that it can hardly be removed but only evaded, by migration, concealment, deception and secrecy.

Only lawful spouses and children may inherit of right the family property, and it is the state which assumes jurisdiction over the distribution of the estate. The state alone can dissolve a family either by legal separation or divorce, and judicial authority decides the financial arrangements in such an event. In the larger centers there are courts of domestic relations specifically set up to try to preserve the family intact, if possible, and to make the best arrangement at hand if there is no hope of saving it. In many indirect ways the state supports the family, and this is particularly true since the enactment of the social legislation of recent years. Pensions for widows were designed and given an honorable if inaccurate name in order that a broken home might not be wrecked and destroyed. Old age benefits, unemployment insurance, and home loaning and home owning provisions are designed in large part for the preservation of the best interests of the family. We are entitled to list the juvenile courts also, though



family welfare was not the only or even the chief motive for their establishment. Such courts do, however, help the family if they save from disgrace and stigma a child or youth who would otherwise be branded as a felon.

The laws of the state give expression to a profound interest in the family, but there is a counter trend in our own legislation and administrative practice which may be said to have an opposite effect. For this, the growing movement toward individualism is perhaps the explanation. The family is not a mere collection of individuals; it is a unity based on bonds arising out of definable relationships. It is possible for all the individual members of the family to survive and the family to pass out of existence. In some ways the state has accentuated this trend.

The child labor laws are clearly the result of this individualistic philosophy. Moved by the abuses of child labor and the exploitation of children, laws have been enacted drastically limiting the right of children to work and even forbidding absolutely many former practices. It would be difficult to oppose such legislation, but it would be impossible to deny that, in many instances, the effect is a weakening of the family in the interest of the future citizen, though not, in all cases, to his benefit. There are many of us who are profoundly convinced that children ought to labor. A serious problem in the cities is the lack of any work at all for children to do. Labor is good for young and old alike, though no one would question that it should be appropriate to the strength and capacity of the child and should not interfere with other educational activities. The work of children should not be excessive or dangerous or morally hazardous. The impossibility of finding work for boys and girls has forced us to concentrate attention on various ways of amusing them, with results that leave something to be desired.

We have not gone so far as to prohibit child labor on farms, and there are few who would question the beneficial effects on the family of child labor on the farms, benefits which come also to the little workers themselves, under the guidance of intelligent and affectionate parents. The Four H club, by far the most admirable organization for boys and girls that the nation has seen, makes central in its program the pride in the products of the labor of the children. From the strictly financial or monetary point of view, many families need the money their children could earn and the children would be better off for earning it.

Child labor laws would appear to be an indictment of the judgment and competence of the family and an interference with the families' wishes. This is not the whole story, for children have been put to work which they did not want to do, being compelled by family authority and pressure. But neither the desire of the child nor of the parent is the explanation—rather it is the humanitarian disapproval of exploitation, joined with an implicit phil-

osophical individualism which implies that the social ladder shall be used whether the individual child cares to climb or not. If a child in a humble home wishes to be like his parents, we insist that he shall be urged to better his condition. The state is more interested in the children as potential individuals than as members of a family. Some years ago, while sitting at the side of the judge of the juvenile court, I heard an argument by a reputable lawyer, representing the father of a boy of fourteen. The social workers had demanded that the child go to a hospital for examination, on the ground that the father was not using good judgment. Both the boy and his father opposed this suggestion. The attorney made a plea for the rights of the father to the company of his boy and the sole custody. The court declared that it had no concern for the rights of the father, but was only considering the welfare of the boy; so the court ordered the child taken away from the custody of the father. It is clear that such a procedure looks forward to a better individual and a potentially better member of a possible future family, but it is significant and important to recognize that a family may be broken up against its wishes. Not all children who are taken away from families are happy at the outcome. The family is, therefore, important to the state only if it is maintained in accordance with accepted standards of conduct. The state is, therefore, in these instances, supreme over the family and assumes the right to destroy a family should occasion require.

The body of legislation relating to the family is very large and is subject to revision. Many of the laws and administrative procedures may need scrutiny and modification. A conference such as this might well have a legislative committee for the study of existing laws and their administration. The findings of such a committee with recommendations for the discussion of important issues could well claim a place on the annual program. For the state is one of the pillars of family strength.

A second pillar of support for the family is, admittedly, the church. Marriages are performed in churches and ministers of religion are the preferred officiating functionaries. The church is deeply concerned with the children from their christening or baptism through a long list of activities. The teachings of the church are designed to strengthen the family tie and the pastor stands in the role of a wise and trusted advisor, in whose keeping the most intimate confidences are sacred. Discord and disharmony in the family have ever been of prime concern to the church, and the service of organized religion in this matter is very important. And when death takes a member of the family, it is the minister of religion to whom most of our people turn for the performance of the last rites.

In ideal, the church is a sort of family; its members are thought of and referred to as brethren and sisters, united in a spiritual bond. When the church is a well-knit and



harmonious community of believers there is hardly any limit to the care and aid that it may and does render to the family. Neighborly help, comfort in sickness and in death, financial aid, kindly advice and moral pressure to live up to the highest ideals—these have always characterized the relation of the church to the family at its best. Indeed, there is hardly any relation in our life that is more helpful, more beautiful and more sacred than the relation of a pastor to his flock, when this is at its best. To him all troubles can be brought and through his shepherding help and comfort can be summoned. Write down the church as one of the strong pillars of support of the family.

The different religions known among us differ in many ways but the moral teachings of all of them are so high that family life would be far more successful and far happier if the ideals taught in the sacred books were lived up to. And yet conflicts in family life are traceable to religion in those cases where allegiance to a particular church is held by some members of the family while other members reject it. We speak of such marriages as mixed marriages, and the resultant discord seems to be a function, not of indifference to religion, but of the intensity of loyalty to it. In so far as the church claims to be a divine institution it assumes priority over all other institutions, including the family. "He that hateth not his father and mother is not worthy of me" is a hard saying, but the spirit of its lies implicit in the conception of all the confessions. It is for this reason that churches and families study to prevent marriages outside the fold. The success of the Jews in preventing exogamy is at once the chief explanation of their persistence as a separate people as well as of the hostility with which they have always been regarded by their neighbors in times of stress.

The different religions vary more in their forms, ceremonies and doctrines than in their ethical teachings. The function of these, especially the ceremonies and holidays, is to unite the group and promote unity of feeling. It is difficult to see how the churches could survive without them, at least the experiment has never been made. But it is exactly in these ceremonies that the decisive results of conflicting sects are most easily seen. It is in those moments when emotion is strong that the ideals of the group are defined, reinforced and made appealing. If some members of the family refuse to participate while other members are devoted to the observances, there is created a rift which is not necessarily fatal, but which typically produces a strain on the family tie, and has led to the disruption of many a family. We may say, then, that the church is a strong pillar of support to the family if all the members participate in it and are loyal to it.

A third pillar of strength for the family is the school. Many thousands of men and women are employed full time in the task of teaching our children those things

which we have not the time or the skill to impart.

If it were not so universal a custom, and therefore so familiar, it would be thought a strange thing that parents should wish their children to surpass them in knowledge. There was a time when this was not so, and there are yet places where it is not accepted. I, myself, have lived for years where the father and uncles of a boy were his teachers and there was no delegation of the task of instruction. There was much to learn—how to make a bow and arrows and how to shoot them with skill, all the arts of woodcraft, a knowledge of bird and beast and reptile, the habits of fish and what was good and what was noxious to eat. Gardening and cookery, weaving and wood carving, house building and canoe making and much besides, were to be acquired. Nor was moral and artistic education neglected. Dancing, singing and music must be learned, and the wise conduct of life was a chief concern of those who had the care of the youth. The life of a boy or girl had plenty of work in it, and plenty of knowledge and skill had to be acquired, but all that he was learning was in the possession of his elders, and a boy did not consider himself wiser than his father.

More than anywhere, perhaps, in all the modern world America tries to give to the children an education that was beyond the reach of their parents. If it takes three generations to plan wisely a college course, very few of ours are well laid out, for the majority of our college students come from homes where the parents lacked the opportunity. This goes along with a society that is rapidly changing and greatly prospering. It leads parents to hope that their children may rise in the world. This ambition is not confined to the United States, but it would seem to be more pronounced in this country. Parents compensate for their lack of opportunity by taking vicarious pride in the achievement of their children. To have an honored son has ever been a source of great joy.

But the effect on the unity and harmony of the family is not, in all respects, favorable. Young people can mistake knowledge for wisdom and mere information for intelligence. Educated children can be accepted in circles higher than those in which their now humble parents move. Family solidarity can be sacrificed to individualism; a girl can be ashamed of her mother.

The differential amount of schooling in a heterogeneous society can produce another and a more serious result from the standpoint of the family itself. Even if what is taught is what the parents wish, there is the possibility of trouble, but sometimes unwelcome influences are introduced into the school. We send our children to school to be taught the things we want them to know. There are moral and spiritual values which we prize and which no teacher can trample on without causing resentment. In a complex society, where the ideals are not homogene-



ous, there are occasions of conflict, some of which assume a spectacular character.

The state of Tennessee has been held up to ridicule because it was enacted that the children in the tax-supported schools should not be taught a doctrine which was held to be inconsistent with the religious convictions of those who sent their children there and paid the expenses of maintaining the institution. But it is hard to conceive of a society anywhere which would be complacent under analogous circumstances. On this account we have had to exclude the teaching of religion from the public schools, not because religion is not held to be important, but because no teacher could be found who could be trusted to give religious instruction that would offend no one.

In America we have the ideal of education which shall be universal, free and compulsory. But it does not appear that this provision arose in response to the desire to strengthen the ties within the family. Rather it is the individualistic conception of citizenship which is willing to sacrifice some of the family values in the interest of an enlightened electorate and a more intelligent soldiery. Compulsory attendance laws with truant officers to enforce them may be regarded as directed against the desires of those families whom the laws were designed to affect. You and I need no compulsory attendance laws. We should not act differently if all of them were repealed tomorrow. The legislation is directed to coerce those families, parents and children, who do not wish to go and who often have to be hunted down or rounded up. This may have some benefit to the future citizens, though few have thought the matter out; it certainly does not add in all cases to the solidarity or even the happiness of the family.

In more subtle ways the school may have a disruptive effect on the family. This is easier to observe in the families of immigrants though the principle is the same in other groups. In the schooling of immigrant children it is the family unity which is sacrificed on the altar of assimilation and national unity. The children may become American in speech and profanity, but the family bond is difficult to keep strong and often is strained to the breaking point. Every sociologist knows that juvenile delinquency is closely related with this too-sudden dissolution of the family bond. School and family compete for allegiance and often the school influence is the stronger. The teacher sometimes acquires more influence than the foreign-speaking parent with results that are all too familiar.

But if there is a danger to the family unity in the possibility that the teacher will acquire too much influence over the children there is an even greater disaster when they acquire too little. Indeed, it is hardly accurate to speak of the failure of the school to acquire an influence, for in the beginning of the process this is at a maximum.

In the kindergarten and in the first grade or two, the teachers have it given to them as a gift. They do not need to acquire the allegiance of the little ones; they have only to lose it, and to proceed to alienate the children by methods at which they seem tragically adept.

The well-worn excuses of the teachers are hardly convincing. Relying on a discredited doctrine of recapitulation they defend themselves by an appeal to the physiological states and the inevitable break between old and young. They take it as an axiom that there must be a gap between the children and their elders, whether parents or teachers. To many of us it seems demonstrable that the evil results are due to erroneous theory and obnoxious practice.

Our schools are set up to provide a channel through which shall flow from one generation to the next the best and finest of our heritage. Jane Addams has, in an accurate phrase, characterized the condition as one of blocking of the channels of communication. Not that children are always hostile to their teachers, though this is all too common. It is rather that the methods of discipline snap, one by one, the fragile and precious cords that should have been carefully and skilfully made stronger.

That such a condition exists every one knows; that it is serious many of us profoundly believe; that it is remediable and preventable a few of us are profoundly convinced. The records of those who have made a study of these things abound in examples. I do not refer to the sensational stories of sexual practices among our high school pupils, though these are not always unfounded. I refer rather to the way in which adolescent sets, cliques and gangs are formed and spiritually segregated, with their own distinctive vocabulary, their own system of manners and their own code of morals. They are not degenerate, far from it, but they are cut off, as by a wall, from the wisdom and experience of their elders at a time when they need these most of all.

A single, if extreme, case may be briefly cited. A few years ago near Chicago a young girl was found dead in the snow. Subsequently there was an arrest and a murder trial. The young man, a high school youth who was responsible for her pregnancy, was accused of giving her poison but the defense contended that she took the poison herself and that it was suicide and not murder. The lesson of the case lies in another detail that was brought out in the trial. Five of the girl friends of the victim were discovered to have known all about the affair, but there was no adult in all the world who had any inkling of it, and there was no one with experience to whom the children could turn for counsel. Few cases end so disastrously, but countless cases could be related, differing only in degree.

Traditional practice sought to impose the views of the elders by means of coercion, with its ideal of obedience,



a questionable procedure for a democracy in which no one is told to honor a king. Obedience implies commands, and commands lead to threats, and threats to punishment. Punishments in turn are followed at times by resentment or rebellion or even hatred, but not necessarily so. Yet even when punishment is accepted as just and fair, there is an inevitable weakening of the bond and a blocking, however temporary, of the "channels of communication." The unhappy results we know too well. A well-meant reaction to this procedure has arisen in the so-called progressive schools, whose chosen designation should not hinder us from asking whether they are really progressing. Distressed at the mistaken attempts to transmit a tradition, these earnest people have proceeded on the basis of a discredited romanticism and fondly hope that the child will automatically develop discipline, competence and character if left to his own devices. To make a school "child centered" is to deny to our young people their rights to a heritage.

Neither the old harshness nor the new anarchy would seem to be defensible either on the ground of sound sociological theory or on the results of the practice as already observable. This paper is not the place to enter into the details of what ought to be done and of what ought to be sought in the way of more knowledge, but it is right to point out here the serious lack—our schools could do much better by our children and thus help the family.

If there should be those who doubt the possibility of bringing up the children of our families without a troublesome period of rebellion we could point to the preliterate tribes that have not yet been disorganized by the invasion of the fiercer civilized barbarians with guns and bombs. And if it be objected that our own task is more difficult than theirs, which is true enough, then we could point to the success of Italy and Japan and other countries where a high degree of approximation to success can be observed. Students of these things could profitably study other systems and other methods so that a democracy could make its children as loyal to itself as the others are to theirs.

One need not cross the ocean to observe some confirmation of the principle here advanced. In the parochial schools of Catholics and Lutherans which are permitted in America as a concession to the authority of the family to decide what the child shall be taught, though prohibited in France in the interest of national unity—in those schools there is a tradition which the children are led to accept. There is no confusion about making the place "child-centered." Nor can love of the church be taught by blows or any other penalties. There is something to be learned about schools from these institutions.

There are so many fundamental questions about the wise discipline of our children in family and school that attention is concentrated on it today in many quarters.

Some things we know which are not being used; much that we need to know has yet to be discovered. Formerly accepted practices are discredited; new and as yet inconclusive experiments are in progress; devoted men and women are working on these problems. The school is one of the pillars of family strength, and the consideration of these questions is very appropriate in this state conference. It can be safely prophesied that good results will come of such discussions.

The state, the church, the school—these are three pillars of family strength and we have seen how important they are. And yet society can exist and societies do exist with neither state nor church nor school. Important as these are to our modern family life, it is not too much to say that the most stable and harmonious families I have known existed in those societies of primitives in the absence of the three mentioned institutions. This was particularly true in respect of the success in the rearing of children without repression on the one side, or indulgence on the other. Much that I have learned about the influences that affect family life has been taught me by men who live in a land where no one had ever read a book.

But if preliterates are deprived of the aid of some of our basic and indispensable institutions, they do possess those two pillars of support for the family which some would regard as the most powerful; the community and the neighborhood. The members of the community and the neighbors are the bearers of the folkways and the mores, and though these are unorganized, unwritten and even unformulated, yet they are to be reckoned among the most powerful of forces.

An interesting historical example will help to make the discussion at once concrete and convincing. When the Edict of Nantes was repealed by Louis XIV, the French protestants were deprived of all their civil and religious rights. Though forbidden to leave the country they did escape as refugees to many lands, some going to England, others to America and to Flanders, while a company of them found their way to Cape Colony, then a Dutch possession of which Van der Stael was the governor. He welcomed the foreigners with hospitality but took precautions against the growth of alien communities and immigrant attitudes. Knowing that the family cannot exist without the support of the community, he settled the French on the land, distributing them among the Dutch so completely that they could have no community life of their own. The result was that assimilation was prompt and complete. The French became Dutch in language, customs, religion and politics. Today nothing is left of them, save only the family names of which there are many honored ones. Joubert, Delarey, Villiers, Rousouw (sic) and many other family names afford the only evidence that the ancestors were ever French.



No normal life can be lived by a family without communication with others, for the language of the community must be spoken. The children must have mates if the family is not to suffer sterile annihilation, and the young people must marry those with whom they are acquainted. The only way in which a family can resist the larger community is to have the support of a smaller community. Lacking this, it is at the mercy of the folkways.

In modern urban life, such is the mobility and anonymity, that doubts once existed whether it was accurate to speak of communities in our great cities. Sociologists have found that, though modifications do exist, yet the concept of community is clearly applicable to the largest of urban centers. The point is obscured by the fact that the members of the urban community do not fill up all of an area but occupy scattered points with empty social space between. There was nothing new in what Wordsworth wrote nearly a hundred years ago on his impressions of London:

"Above all one thought

Baffled my understanding; how men lived  
Even next door neighbors, as we say, yet still  
Strangers, not knowing each the other's name."

But, save for the homeless and the outcasts, city people are conscious of community influences, and these have an effect on the life and strength of the family.

The community determines our language, our manners, the kind of car we drive and the sort of clothes we wear. What woman of you dare go into the shopping district inappropriately dressed? Not that she would be much concerned with what anyone would do to her, or be greatly troubled with what any one would say to her. She would be profoundly influenced, however, with what people would think, and these forces are stronger than steel. Or consider the iron law that will not let me wear clothes which have been so mended that the mending is easily seen. There was a time when my grandmother used to say:

"Patch by the side of patch is honorable;  
Patch upon top of patch is abominable."

Today, even one patch is impossible, and so the wife sends the old suit to the Salvation Army, whence it finds its way to a community which permits it to be worn.

Communities keep their families toned up. In the absence of any community influences civilized men are often observed to "go native" when living for long among the lower races. By the term "standard of living" is meant just this community demand or standard, and it would be difficult to exaggerate its power. Different communities have their differing demands, and what would be appropriate in the East End of London would not be allowed in Mayfair.

That these community influences always help the family, does not appear to be true. Indeed, there is a severe strain which often comes in the effort to conform to admired standards, particularly of expenditure. Social workers speak of this as "keeping up with the Jones's" but it is more profound than a mere irrational imitation, servile or otherwise. For the self is not autochthonous, nor the consciousness of self generated from within. Our conception of our very selves arises from the way in which we are regarded, spoken to and treated by those with whom we have communication. The woman who insists on dressing appropriately when traveling may be acting like others in her circle, but she is also and very importantly expressing her own self, a self that has arisen in community experience. All this has its effect on the family, sometimes a beneficent effect and again with results that are not so favorable to its welfare.

One of the gravest aspects of community influence as expressed in the standard of living is nothing less than the downright prohibition of marriage or continued postponement. When a young man delays marriage because he cannot afford to maintain a home he usually means that he cannot afford the expense of living where he would like to live and in quarters he feels he must have. And should he desire to live in a part of the city where his rent would be fifteen dollars a month instead of sixty, the lowest he can find in the community where he is, it is not unlikely that his fiancée would refuse. In the slums they could live cheaply, but it is impossible for them even to contemplate living in the slums.

Equally serious and little short of ominous is the determination not to have children on account of financial reasons. Many a young couple feel that they cannot afford children while thousands with smaller incomes have happy families in other communities with a lower standard. But to live in a community of a higher type is to become powerless to descend voluntarily to a lower financial level. Such is the power of the community.

The unsupported family, we have seen, is very fragile, and the community is by contrast very powerful. If left free from invasion and dilution by strangers, the community can exist for centuries with increasing power over its members. The Pueblo Indians were living a short time ago almost exactly as they were described by the earliest visitors three centuries before. How much longer they had been there or how much longer they would have been able to maintain their manner of life save for the interference of the white man, it is interesting to speculate. In Transcaucasian Ruthenia there are many communities each separated by barriers, some physical, as mountains, some social. In that small area the schools were conducted in thirteen distinct and separate languages, each community refusing to have its children taught in an alien tongue. One would expect to find



family life stable in such a place and the rearing of children easy, for the community has power over the family.

The fifth pillar of support in this list is the neighborhood, which is a fraction of the community and consists of those we know and are willing to call our neighbors. In the less populous places the neighborhood includes those who live near together, but in the larger centers the neighbor of a man is, like the Samaritan in the parable, one who shows mercy unto him. In urban life we choose our neighbors, but children are less exclusive and usually are neighbors to those who live at hand. Some one has said that, in the city, it is the children who are the real neighbors and every parent knows that, unless drastic measures are taken to prevent it, the little ones will play with the children next door. And every parent also knows that the influence of the other children is very important and must be reckoned with. For the neighborhood power, though unorganized and informal, is very great and sometimes irresistible. It would be difficult to name a force more powerful, in all the realm of human experience, than the lifted eyebrow or shrug of disapproval administered by those whose in eyes we desire to stand well.

To be neighbors at all there must be a common language and those with whom we exchange visits influence us with their furniture, their food habits, their costumes and their moral code. So strong and so unremitting are the neighborhood influences that any improvement of them is too slow a process to offer any relief to any one family. Public administration and private enterprise do, on occasion, make plans to improve a blighted area, but the task is too great and the time too long to offer much comfort to parents who are having trouble with their children. When the neighborhood is undesirable, the family moves out if it can. Sociologists chronicle the movements of immigrants from the area of first settlement to an area of second and even of third settlement. This migration represents the desire of families to seek a better neighborhood. It is not impossible for one man or one family to do something, sometimes much, for the good of the neighborhood, but this power is so limited that wise parents move out of an undesirable neighborhood if they can afford it.

In the case of young married couples in the cities, there may be a relative absence of neighborly relations, with the result that the approval or disapproval of their neighbors is lacking and one of the sources of family strength is absent. The relations of the two personalities are left with a minimum support of group feeling, from which results a danger that disagreements which would otherwise be relatively unimportant may the more easily become serious, lacking the restraining effects of neighborly influences.

The sixth group in the list of supports for the family

may be discussed briefly under the head of voluntary welfare organizations. These may be thought of less as pillars of strength than as props against acknowledged weakness. The social settlement, to mention one, arose from the conviction on the part of compassionate and humanitarian men and women that they could do good by going boldly into neighborhoods where they felt themselves to be needed and living there. Organized charity, now called family case work, solicits money from the well-to-do which is used to employ trained visitors who go to families in distress and seek to do what can be done. Day nurseries provide care for little children whose mothers cannot do what mothers would most like to do. Summer camps, special organizations for boys and girls, give to the young opportunities which the parents can not or will not provide. The nature and work of these are of the highest significance but are so familiar as to need little more than a brief reference here. The large number of these organizations testifies to the awareness that all is not well with the family and to the desire to provide a measure of relief.

The seventh and last on our list is the newest of all, a product of our own time, having arisen within the memory of men now living. It was prophesied by Francis Bacon and foreshadowed by Francis Galton, but not until our own day has it become a reality. It is the method of organized cooperative scientific research into the problems of human nature, personality and family life. In our universities and in independent foundations and institutes inquiries are being prosecuted which give promise of discovering that which we need to know, that family welfare may be advanced.

Thought and reflection on these matters is, of course, as old as literature, but the exhortations of prophets, the visions of poets and the beautiful rhetoric of philosophers are far different from the scientific research of our day. They spoke of what they knew, or thought they knew, while scientific men seek the answer to questions which are not yet known. Once the reliance was on great men who spoke with authority; now we encourage only competent men who work with a sound method. Modern research has enabled us to utilize the ability of less gifted people who can substitute patience for genius, and correct procedure for outstanding ability. Moreover, a conference such as this one illustrates that our means of publication and communication have made possible a community of scientific workers, relatively independent of distance at all times, and with the advantage of face to face discussion in conferences.

There is still to be heard an occasional voice expressing doubt as to the relevance of scientific inquiry into the problems which concern the personality of man and the delicate and intangible questions connected with the desires of men, their purposes and ideals, their fears and



other emotions, concerning which men have so long wondered and pondered but which seemed too difficult to reduce to causal sequences. The doubts are becoming fewer as, little by little, demonstrable conclusions are produced. Taking over the empirical methods of physics but with the recognition that the problems, concepts and technical procedures must be found in the nature of the problems themselves, social science has already advanced to the point where its validity is widely accepted and its workers subsidized and encouraged. There is hardly any aspect of family life which has not been the object of fruitful investigation, and, though our work is young and imperfect, it is full of promise.

These problems are highly complex and the ingenuity of the scientific worker demands a simplification into smaller and smaller areas, so that rigorous proof can be obtained. Synthesis is essential but must wait till there is a body of warrantable assertions that can be interpreted in a way that will give practical results, applicable to human living. Economic facts and relations must be taken into account; religious organizations and religious beliefs are significant facts; the manners and customs of the community and the neighborhood demand inclusion; and the personality and character of the individual persons in all their complexity need to be understood.

Cooley's insight helps us to understand: life is not a tangled skein which we can hope to unravel by finding the end of the thread and tracing it through. There are many strands in the web of life and all of them must receive attention. There is no independent variable, no place where the thread begins.

The separated workers in the universities and research foundations have for their main function the task of discovery of truth. There remains an equally important work to be done when they have reached their end, and this is the task of bringing to the individual bride and bridegroom, the individual father and mother and teacher, the knowledge of what science has discovered. In such a task, your conference is necessarily highly interested.

We have recounted seven sources of strength for the modern American family, and in each of these areas there is work to be done, questions to be answered as yet unknown, and the transmission to those who can profit by it of what we have, so far, found out. Such an organization as this can encourage the former and do much to perform the latter.

There was a time when men rested with much comfort in the belief that, in some beneficent way the inevitable course of man and his institutions was onward and upward in a never-descending spiral of progress, and that the future will ineluctably be better than the past. It was a sad day for us when that faith had to be abandoned in the face of hard and bitter facts. But there is not any reason why we should lose courage. The faith of the scientist, and I should like to say of the social scientist in particular, is that we can make progress by effort. The forces of nature can be used and controlled by intelligence to satisfy the needs of mankind. And we include for this discussion the forces of human nature. We *can* learn how to rear our children, how to guide them in the currents of this maelstrom. The secrets of a harmonious and happy marriage will not forever be hidden. The scientist is not a prophet nor yet a reformer, he is a worker, an inquirer, and, when he is true to his science, he is a modest and humble seeker after truth, rejoicing in the labors of his fellows.

Our families have many troubles and are subject to increasing strains. But there is hope that knowledge will give us power to make them what they ought to be. The task is long and slow and hard. The ideal is high, but no one would want it to be a low ideal. It is a sober word which is here set down in conclusion: that organizations such as this conference give eloquent testimony of the interest of our people in these things and of their determination to promote human welfare and enhance the life of our people.

Read before the Iowa Conference on Family Relations at Cedar Rapids, Iowa, March 14, 1940.



# Mental Hygiene Program for Rural Communities

By WILLIAM S. SADLER, M.D.

W. K. Kellogg Foundation

THE W. K. Kellogg Foundation is carrying on a child-welfare program in seven counties located in southwestern Michigan, known as "The Michigan Community Health Project." This project is organized about the health departments of these counties. The Foundation program, directed at the enhancement of child welfare in this area, is very largely an educational undertaking. In addition to those activities having to do with the prevention of disease and the improvement of the health and welfare of children, the work of the Foundation covers many fields that are both directly and indirectly related to child welfare, it being recognized that the home, school and community in which children are reared and educated have much to do with their health and happiness.

One of the cardinal features of the Foundation program has been educational efforts in behalf of the various professions resident in these rural communities, including postgraduate training for physicians and dentists, with special attention, summer by summer, to postgraduate work for the two thousand school teachers who function throughout these seven counties.

The Foundation does not provide free medical or dental clinics for the needy of these counties but operates on what might be termed the "participation plan." That is, resident dentists and physicians who do work for needy children are compensated for such services in part or in whole by the Foundation. It will therefore be evident that the Foundation plan is based on the idea of providing such postgraduate training for the professions resident in these counties as will enable them to render the highest type of service to their respective communities and then to further cooperate with these men by compensating them for their work for children in need of medical and dental care whose parents are unable to pay for it, wholly or in part.

Three or four years ago, when I was asked to formulate a mental-hygiene program for these counties, having made a careful study of the Foundation's general plan of "participation" as contrasted with "free clinics," and being personally heartily in sympathy with the idea, I naturally organized my project along the same general lines: that is, of initiating a program of psychiatric and mental-hygiene education for the various professions, in addition

to which I included parents and the home itself, the basic institution of modern civilization.

During the past three years many different groups have come to Chicago to spend from one to two weeks in intensive mental-hygiene training, their courses of study consisting in alternate lectures and conferences. The members of the various professions, as well as the parents who attended, after having been duly selected, have received scholarships from the Foundation sufficiently liberal to meet the expenses of their trips to Chicago and return, including maintenance during their stay.

Physicians and ministers taking these courses have devoted all their time to mental hygiene, forenoons and afternoons. The various other groups have spent the forenoons in attendance on mental-hygiene lectures and conferences, in which they have taken an active part, whereas the afternoons have been variously devoted to visiting institutions in Chicago where could be observed active work along social, educational and psychiatric lines. In the case of some of these courses, more especially those set up for fathers and mothers at Northwestern University and the University of Chicago, the afternoons have been spent in visiting schools and in attending lectures by selected members of the faculties of these universities, these lectures having more to do with the general problems of child training.

In this way an effort is being made to educate the *entire community* of the Foundation's seven counties, including all of the professions and the fathers and mothers of the Parent-Teacher Associations, the purpose being to do something of a more permanent nature than could be accomplished by short visitations by Child Guidance Clinics. We have no quarrel with the plan and purpose of Child Guidance Clinics, but such an arrangement would be quite foreign to the general Foundation program, whereas the mental-hygiene project herewith described is readily integrated with the general educational activities of "The Michigan Community Health Project."

It should be understood that practically all of these courses have been set up and given in response to definite requests on the part of the groups for whom they were organized. In a general way the Foundation does not propose courses in either mental hygiene or its other phases of postgraduate work. Its policy is to provide



those which have been asked for. Ordinarily, the initiative is taken by the people themselves. Then the Foundation proceeds to plan the courses and appropriate money for scholarships for those who have been nominated by the local or county groups to which they belong.

1. *Physicians' postgraduate classes.* The lectures and conferences provided for doctors had to do more definitely with the discussion of the neuroses and personality adjustment problems, particularly stressing the mental-hygiene aspects of the preschool child, the school child and adolescent. These lectures and conferences alternated with clinics in which these various types of behavior problems and personality maladjustments were presented and discussed, the purpose, of course, being, not to attempt to make psychiatrists out of these general practitioners and specialists, but rather to contribute something to their becoming more "psychiatrically minded." The physicians participating in these courses were selected by the county medical societies.

2. *Pastors' special courses.* These two weeks' intensive courses in pastoral psychiatry were among the earlier ones to be conducted and were attended by the majority of the ministers of these counties. For two weeks these clergymen of various denominations sat together, listening to the lectures on mental hygiene, or what I like to call "personology," and participating in the alternating conferences. These courses were so planned as to help the minister understand, first, those behavior problems, personality maladjustments and mild neuroses in which he could afford assistance, and in which he could cooperate with the local physician in re-educating and rehabilitating parishioner and patient. These ministers were definitely taught the serious cases they should avoid, such as schizophrenia and the paranoid states. They were helped to realize the importance of calling in medical advice early in their efforts to aid nervous patients and to deal with behavior problems.

These ministers, who manifested a keen interest in these courses, were selected for scholarships by the county ministerial associations.

3. *The editors' conferences.* Practically all of the editors from these seven counties came to Chicago for one of these special courses, which, of course, was built particularly for their instruction and conducted with a view to influencing them to further mental-hygiene propaganda in their local papers. This course was designed to make them familiar, in a broad way, with mental hygiene as it is related to county health departments, to the public schools, to the various professions, including the work of the public-health nurses (family health counselors), to Parent-Teacher Associations and to the problems of relief, feeble-mindedness and delinquency. The last lecture of this course, as in a number of the others, was devoted to eugenics, or race hygiene, the purpose being to em-

phasize the fact that much of our effort to ameliorate present conditions must be repeated from generation to generation providing we continued to do so little to improve the intellectual, social and moral qualities of the next and succeeding generations.

4. *Probate judges and prosecuting attorneys.* This special course was set up at Northwestern University, the forenoons being entirely devoted to the mental-hygiene lectures and discussions and the afternoons to lectures by the University faculty and by judges and attorneys on practical judicial aspects of psychiatric problems. These courses were also attended by the chiefs of police and the superintendents of relief in the seven counties as well as by those in charge of social agencies.

5. *County supervisors.* The county supervisors, the men who are locally and legally responsible for the county health departments, have been brought down in groups, from time to time as new supervisors have been elected, to take this special work in mental hygiene. They have shown a great interest, courses having been planned especially for them, as has been done for each group, since no two groups could be approached in the same way. My chief task in connection with all these courses has been to formulate and give a course of lectures and lead a series of discussions adapted to each individual group. These supervisors range in vocational pursuits from farmers to local merchants in these rural communities, and they otherwise greatly differ in education and public activities.

6. *Public-health nurses.* The Foundation public-health nurses are practically all college graduates with R.N. degrees as well, and in addition are graduates in public-health nursing. They have all been well trained in mental hygiene; nevertheless we periodically hold seminars with them at the Foundation headquarters, having one-half of the nurses in from each county at a time. In this way these otherwise well-trained women are kept in touch with the mental-hygiene program as a whole, while they are afforded opportunities to discuss cases and to keep up to date in psychiatry as it pertains to their special field.

7. *"Mothers' " courses.* Through the agency of the Parent-Teacher Associations and mothers' clubs in the various counties, from time to time groups of fifty or sixty mothers of children in school have been selected to come to Chicago for a week's mental-hygiene training, being provided with the usual Foundation scholarships.

These "mothers' " courses have been based at the University of Chicago, where splendid facilities have been generously provided. The forenoon sessions were devoted to lectures and discussions on mental hygiene, some courses paying more attention to the preschool and school child, others being particularly devoted to school children and adolescents. In my opinion, these courses have been very valuable. The repercussions from the field which have come to me directly, through the public-health



nurses and from other sources lead me to believe that this was a very worth-while undertaking. It is not so much the amount of information that can be imparted in these short courses that counts, as it is the inspiration, the familiarizing of these mothers with the literature and the impetus given them to further study and discussion in their local communities.

8. *"Dads' " courses.* Having felt our way along with these various groups and having been so gratified with the results of the "mothers'" courses, and since the fathers had asked for similar opportunities, the machinery of selection connected with schoolmasters' clubs and other organizations in the counties was set in operation, and during the past year the first class of "dads" arrived in Chicago for their special course. Again I was faced with the necessity of preparing a new series of lectures in mental hygiene and "personology"—to approach the matter from the father's standpoint. But when these "dads" returned home, we felt that we had at last covered the entire field, and that we had been able to make a very close approach to the child himself in the *home*, where, in my opinion, mental hygiene, if it is to do real preventive work, must very largely accomplish its task during the preschool years. When the child is old enough to go to school, mental hygiene is chiefly a matter of remedial and corrective work, re-education.

9. *The all-year-round camps.* Three camps are maintained by the Foundation from September to June for children ranging in ages from ten to fourteen. These youngsters are referred by approved social agencies from the entire state of Michigan. These three camps care for a few more than 150 boys and girls. Well-trained teachers are in charge, regular school work being conducted throughout the year, and here we have an opportunity to observe the outworkings of the mental-hygiene program over a period of almost eight months as it is carried on by an established corps of teachers.

I make four trips a year to these camps for the purpose of discussing the more definite problem cases. It is difficult to explain the type of children we have in the camps. Not all of them can be denominated underprivileged, and neither can they all be regarded as real problem children, though some are indeed mild problems in their respective communities. The local social agencies nominating these campers have many and varied reasons for recommending them, and it is on these recommendations that the boys and girls who meet the age and other requirements are received.

Of all phases of the Foundation's mental-hygiene work, I regard the experience we are having in these camps from year to year as being in importance second to none of all our other endeavors.

10. *Public-school teachers.* I have waited until after the mention of the other professional groups before telling

of the postgraduate training of school teachers in mental hygiene. It is possible to deal with the teachers differently than with the other professions since they have several months of summer vacation. From the very first the Foundation has paid particular attention to postgraduate training of teachers, each summer several hundred being sent away to various universities for special work. The mental-hygiene program, as it concerns teachers, is set up with the idea of correlating such training with these regular summer-school courses, care being exercised to see that those who teach mental hygiene are not too far removed in spirit and purpose from the general mental-hygiene activities of the Foundation. During the coming summer special teachers' courses, including mental hygiene, will be conducted at the following colleges and universities: State Teachers College, Mankato, Minnesota; Western State Teachers College, Kalamazoo, Michigan; University of Minnesota, Minneapolis, Minnesota; a special course at Plainwell, Michigan, sponsored by the University of Chicago; a special course at Decatur, Michigan, sponsored by the University of Michigan; and a special course at Coldwater, Michigan, sponsored by the University of Chicago.

Special courses for school superintendents have been held at: Massachusetts Institute of Technology, Harvard University, New York University and Syracuse University, and other special courses have been set up at the University of Chicago and Ohio State University.

On the whole, about one-third of the time spent in this postgraduate work is devoted to mental hygiene in its broad aspects, as it has to do with the various phases and problems of what we may call, for the want of a better term, "personology."

11. *Lectures to special organizations.* During the course of the year I go to Michigan a number of times to give mental-hygiene lectures to special groups, such as schoolmasters' clubs, medical societies, ministerial associations, colleges, Parent-Teacher Associations, county health departments and antituberculosis societies. These lectures are designed to be informative and to assist the members of these organizations in the better understanding of mental hygiene as it is related to their specific activities.

12. *Public mass meetings.* From time to time throughout these counties, in the county seats and the principal towns, mass meetings are held so that the people as a whole may become familiar with our psychiatric program. These public lectures are designed to instruct as well as to influence public opinion in behalf of our many-sided mental-hygiene work. These meetings are held under one auspice at one time and under another on a different occasion. We deem these larger gatherings to be of great importance in helping to coordinate the efforts which have

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# The National Council for Mothers and Babies

By ELIZABETH MORRISON WAGENET

*Executive Secretary, The National Council for Mothers and Babies*

A DEMOCRACY needs to be cross-hatched with organizations, for therein lies a method of breaking up dogma and in turn releasing ideas, skills and judgments for effective use. With one interest in common, lines of organization cross, reinforcing the central point, making of it a significant hub. It was found there was such a common interest among many organizations when the United States Children's Bureau called together, two years ago, nearly a hundred national organizations to consider the national problem of providing better care in maternity and infancy. Sixty of these organizations agreed to continue to work and think together through a national council. Such a natural center of lines crossing in one interest is the National Council for Mothers and Babies.

The skills and judgments of the National Council's sixty organizations are varied. Their backgrounds include farming, trade unionism, teaching, business, many of the professions. They are grouped into such organizations as the American Association of Obstetricians, Gynecologists and Abdominal Surgeons, the Academy of Pediatrics, the American Library Association, the National Consumers' League, the great citizen groups such as the National Congress of Parents and Teachers, the American Association of University Women, the General Federation of Women's Clubs. The names of the sixty organizations form an imposing roster of national groups, the sum of the individual memberships reaching into millions.

It is obvious that the organization representing the single interest must act as the pebble forming the ripples. The Council should facilitate the intake and the outgo of ideas; it should be in a position to open up new patterns of usefulness for its member organizations in the field of maternal and infant care. Some organizations will be the source of factual data in obstetric and pediatric care, in nursing, in dietetics, other organizations will furnish experience in method, such as those in the public health and welfare fields, others will place the problem in its national and international setting, such as those dealing with economic and population facts, and still other organizations will provide citizen reaction to the interplay of facts, will understand the pressure of forces, will study methods and will find local community ways through which to improve maternal and infant care.

A pebble or a council may seem ineffective in a great body of water or in a great nation of 132 million persons. It has been said that a single dog trotting rhythmically across Brooklyn Bridge would be sufficient to shatter it. Without laboring the engineering facts in this statement, it is true that ideas set in motion may start rhythm which will break old concepts and crumple tottering mores. The soundest ideas are those which are checked and rechecked through the experiences of varied groups. The Council sends out ideas and facts which come in from many sources. Finally, among citizens areas of agreement are found from which action may be instituted. To act and institute without this agreement may be efficient, but it is not compatible with democracy. The Council is an agent of democracy, directing citizens to an intelligent attack upon the problem of conserving the number one resource of the nation—its population, its families. Basic to the preservation of these is care for the mothers and babies.

How can a council pull its aims into effective matter? It must not, itself, become an operating agency dealing directly with providing the essentials of care. It must not do any of the things any one member organization is set up to do. It must be imaginative in finding ways to serve and vigilant in testing its plans. The delicacy of its task demands slow and careful procedure.

Specifically, the National Council for Mothers and Babies has set up certain processes through which it believes these aims may be accomplished. These fall into two categories, the clearing house, and the demonstration of united member effectiveness. To implement the clearing house, the Council issues biweekly Clearing House Notes, it works through committees of its members, it holds occasional meetings for discussion, it prepares reports of special projects or plans which will be of use to its membership, it makes arrangements for experts from one organization to take part in the annual conferences of other organizations. To demonstrate member organization usefulness in special situations, it gives consultation service to groups working on community projects of better care for mothers and babies within states, it aligns the teaching materials of its members into a workable guide for classes which will contribute to better family life, particularly better care for the mother and the infant.



Clearing House Notes are the result of study and selection from the journals of members and from other sources. This material is boiled down so that it can go into a small folder. The material is being used for speeches, for reprinting and for reference. The notes are factual, brief.

In forming committees, the Council has been deliberate, calling them into being only when further advice is necessary. The representatives of member organizations are, for the most part, the national presidents or directors of those organizations, too busy in their own fields to press into service of the Council except in cases of special need. Committees suggest program and policy to the Executive Committee which determines the final selection.

The many conferences dotting the national organization scene make more meetings a burdensome device except at rare intervals. The plan of bringing maternal and infant care or some angle of the problem to the attention of member organizations in their own annual conferences, seems a more sensible technique. In the realm of ideas, just as in the realm of horticulture, cross-fertilization may produce a sturdier, more productive, more brilliant specimen. Take for instance the crossing of ideas on adult education from organizations in the fields of academic teaching and from those in the field of maternity care teaching. Or take the crossing of dietetics and economics. The Council has been successful in arrangements of this sort which have been offered and looks forward to a growing interest in this exchange.

In demonstrating the usefulness of its members, the Council has accepted requests to give assistance to groups in two states. In one, the request came from the Advisory Committee to the Director of Maternal and Child Health. The Council was able to consult its members to find who were the leaders in various fields within the state and to enlist the support of the nationals in behalf of the state project. The individual national organizations did not act in the state as special groups, but helped the Council staff to determine useful lines to follow in its suggestions. A successful state-wide conference on better care for mothers and babies was the result. In the other state, the request came from a special committee studying postgraduate education for rural physicians. It was believed community understanding of the problem would insure more effective use of the postgraduate courses given. A plan for a state-wide advisory committee was worked out.

New usefulness for the printed materials prepared by member organizations may be found if they are drawn into a coordinated study packet for the use of those who teach classes or who lead discussion groups where the subject of maternal and infant care might logically have a place. Arrangement has been made to launch a demonstration in the use of the assembled material within the course of the next few months.

Intensive effort is still needed to continue the decrease in maternal and infant mortality. Part of the responsibility for unnecessary deaths lies with the mother herself and with the father in understanding the need for care and the way to obtain it. Each year's new parents must be brought into contact with services until a national pattern of care is firmly set. But more than medical care is necessary. Factors which contribute to good family life are essential. To paraphrase, what profiteth it a nation if it save the lives of its people and lose the soul of the family?

Technical factors of distribution of care, extension of care which will be acceptable to all persons concerned, the family which receives it, the physician who gives it and the community which provides it, are further considerations. An informed public will surmount the mechanics of the problem.

The facts of the present situation are a challenge to the genius for organization which is an attribute of the American people. There were over two and one-fourth million babies born in the United States in 1938. In the one-third of the nation "ill-fed, ill-clothed, ill-housed" there were 8,500,000 families, and nearly one-half of all babies were born in these families. These families lived on an average income of \$780 per year from which they spent 98 percent on what food, shelter and clothing they had. With the remaining 2 percent of income it was necessary to pay for transportation, medical care, all other necessities. In cities, about 30 percent of the families could not afford even the minimum adequate cost diet developed by the United States Bureau of Home Economics. While many of the city babies, most in the case of large cities, might have been given safe birth through the charity and public health facilities at hand, they were born in families of poor nutrition and slum surroundings. Rural families fared better in nutrition, but there in great areas the babies were given a poor start through lack of care for both mother and child. The 1938 rural death rate for babies was 54 per 1,000 live births. The infant mortality rate for Chicago was 34.1 (Even the Chicago rate may be reduced, for certain other cities fell below this.) The problem is both rural and urban.

The National Council for Mothers and Babies is one device for bringing about, through the democratic method of citizen action, solutions which will grow from increased knowledge concerning the factors involved. The Council has the advantage of the willing cooperation of national leaders in many fields. Like Cadmus, they dare to sow the dragon's teeth and raise a crop of warring giants. But also like Cadmus, with the problems raised and faced, they will build for the future. The component factors in this problem of better maternal and infant care are not more formidable than mythical giants. We can expect sound solutions to be the harvest.



# The Contribution of Sociology to a Course on Marriage and the Family

By RAY H. ABRAMS

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PRESUMABLY at the beginning of a paper of this kind, which involves the use of the word "Sociology," it would be considered orthodox to define sociology, the field of its inquiry, its legitimate claims and limitations with relation to the subject under discussion. In this case, with relation to marriage and the family, where does the contribution of sociology begin, and where does it end? What are the clear cut divisions between the points of view and material studied and presented by the sociologists, the anthropologists, the psychologists, the psychiatrists and the professional marriage counselors? Frankly, I am going to skip a discussion of this question save indirectly, for it seems to me to lead to needless hair-splitting, and I do not believe that there are any such artificial divisions that can be set up. Anthropologists are indebted to archaeologists and ethnologists, psychiatrists to chemists and allergists. In like manner, sociologists are dependent in part on other sciences. When E. W. Burgess, for example, writes that the family is "a unity of interacting personalities," he is immediately indebted to the psychologists and the psychiatrists for a full explanation of this concept.

Acknowledging our own indebtedness to other fields and anticipating a certain amount of overlapping, what point of view and what contribution can sociology make to an undergraduate course on marriage and the family?

First of all, the teacher can at least expose the student to material which will be calculated to help him in obtaining a perspective on marriage and the family in this and other cultures. The student is apt to be fairly well insulated and prejudiced against an alien system such as polygamy and polyandry. He will look upon these as queer and freakish types, rather than as human institutions functioning in their own societies in just as adequate a fashion as our own monogamy. He has heard about the Mormons. They seem to him like fantastic people. And as for the Oneida Colony and various other experiments in nineteenth century America, these vagaries are usually of interest largely because of the sexual theme, as is also the case with the Mormons, but the people who joined these groups must have been abnormal or subnormal, or all lower class.

For the average student, monogamy is a divine institu-

tion, somehow destined to last throughout eternity, and all other systems are doomed inherently to failure.

I think a part of our function as sociologists is to help to give sympathetic insight into the reason for these various marital arrangements and family systems, so that the student may get away from the praise or blame attitude in his study of social forms. Moreover, an objective, detached and yet critical appraisal of man's family life is equally important, to which need I shall refer again in a few moments.

Another part of the business of sociology is to acquaint the student with the historical background of our marital institutions. The present society cannot be understood save in relation to the past, any more than the behavior of an individual can be thoroughly understood save in relation to his childhood.

The typical marriage service is a good illustration of our connection with the past. The minister asks, "Who giveth this woman to be married to this man?" The father replies, "I do." No one laughs at the inconsistency and archaicism of the question and answer, yet no one would suggest that literally the father is giving his daughter in marriage, though in days of yore the father did hand over his daughter as if she were a part of his property. The injunction put to the congregation, "If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace," had meaning at one time, but if any member of the present-day audience took the minister seriously and rose to object, the assembly would be dumbfounded, and the ushers would show him the door or call for the police.

The word "obey" has just recently been dropped from the service, but the bride and groom still promise to love and cherish "till death do us part," and man is warned "not to put asunder what God hath joined together." In spite of all these vows, promises and warnings, there is in this country one divorce for about every five or six marriages.

In other words, the patriarchal, sacramental marriage service has packed into it centuries of history. How did we get this way; how did the social and theological regulation of marriage come about? One need only comment



that the controversy over the nature of the marriage contract and divorce is carried on for the most part with no understanding of the history of human ideas or institutions.

Another contribution of the sociologists is that of helping the student toward an understanding of marriage and the family in their present cultural setting. The ramifications of this approach are endless but most interesting. Here, there is called for a degree of objectivity and scientific detachment beyond that required in the examination and appraisal of the lives of the natives of Timbuctoo or Tierra del Fuego. To be able scientifically and profitably to study one's *own* immediate social life, with all of its cultural compulsives, emotional biases and attachments, is an achievement probably beyond most of the students, and, presumably, most of the sociologists, but only along this approach lies the royal road to understanding.

Since all of the students have been brought up in the family system, (save those reared exclusively in orphan homes) most of them are aware of the conflicts in family life. Perhaps they can be led to see that a part of this conflict, though by no means all, is due to the fact that our families are like microcosms, or small worlds in themselves. In these worlds are found various contradictory culture traits, sets of ideas, philosophies and emotional needs. They are all striving for a hearing and supremacy. The members of the family group, from one point of view, are simply the vehicles of expression of these cultural and psycho-biological phenomena.

The patriarchal, sacramental, romantic attitudes are being challenged by the forces of individualism and by another kind of a world. But many of the members of the group are not sure in which world they prefer to live. In fact, they usually try to live in both at the same time but do not know how to accomplish the feat.

The male students in the class, for the most part, are very reluctant to admit females equally, save in the more obvious fields. They are certain of their innate superiority and still believe in the patriarchal marriage form in which they are boss. While paying lip service to a democratic marriage, emotionally they are "all tied up" to the prestige value of masculine supremacy. The young women usually want their penny and the cake too—all of the advantages of equality with the male, but none of the disadvantages and few of the responsibilities and liabilities that come with privileges long withheld. The females still want and expect the males to tip their hats as a sign of respect, and if you ask the girls what they do to indicate *their* respect for the men, they are "flabbergasted" at such a question. The women regard it as the duty of the men to support them after marriage, but never for one moment is it the wife's duty to support the husband, unless he becomes permanently disabled. That

men must work is taken for granted, but for married women there is a realm of choice. I think a part of the job of the sociologist is to help the students to see these values and conflicts in their cultural setting, and to gain objectivity in their own reactions to them.

The sexual problems of the students are revealed everywhere. Here again, in our changing civilization, old sets of mores are being challenged and often discarded. New values and judgments apart from the standardized ones are difficult to achieve.

In a study which I conducted at the University of Pennsylvania, the leading questions about the premarital sexual life of students were found to be, "Is it all right for unmarried men and women to have sex relations?", "Are long engagements advisable?", "How far is it all right to go in petting?", "Do boys expect the girls they marry to be virgins?", "What percentage of girls are virgins at the time of marriage?", "Are not engagements trial marriages?" and "How can I find out whether my girl is a virgin?" Apparently the male students who participated in this study have great difficulty in facing marriage with a girl who has had sexual relations, or, at least, whom they suspect has had sexual relations with some other man. They thoroughly adhere to the double standard of morals.

All of the foregoing indicates the cultural conflicts prevailing at the present time. While to the student these things are quite personal, yet a study of them can be made in such a way as to transcend the purely personal and be placed on a scientific plane. As such, it should be quite helpful to the student in an understanding of his own attitudes, compulsions and inner drives.

There are other phases of the cultural conflict illustrated in family life, such as the representative ideas and mores of various immigrant and religious groups in our society, but these will not be dealt with here.

That the job of the sociologist is to examine all of this material goes without saying. Again, the whole problem of personality adjustment should be thoroughly explored. Here we are greatly indebted to the major contributions of other sciences. We can point out the cultural dynamics and the sets of ideals which are at variance with one another, but I believe we are dependent upon the psychiatrists and psychoanalysts to furnish us with the interpretation of the deeper underlying personal motivations and mechanisms of adjustment. To state it very simply, the sociologist can describe the contemporary social scene and the changes that are upsetting to many people, as illustrated by the young man who does not want his wife to work, smoke cigarettes, drink cocktails or dance with other men, because these things are all so foreign to his training and temperament. But it is the business of the psychiatrist to tell us why, in this and other cases, it is so emotionally upsetting to the husband when his wife challenges the world in which he has



been brought up. Obviously not all husbands are disturbed by these behavior patterns on the part of wives.

This leads to another point at which we are indebted to the psychiatrists and child psychologists. The growing life of the child, the interaction pattern of the family, the development of personalities are current observations, but for the most part the sociologist has been compelled by the nature of the material to draw for his understanding upon those persons working outside his immediate field. However, I think that sociology does have an important place in the study of the total picture of these aspects of family life. The role of each member in the family reflects the cultural pattern of our times, and in turn tends to create internal problems, since these roles are not permanently defined. Moreover, the social function of the family and the role of the family itself, in the total social structure, are important areas of sociological investigation.

One of the most vital and interesting aspects of a course in the family is the subject of courtship and the selection of the marriage partner. This calls for a paper in itself. One of the functions of the sociologist, as I see it, is, to mention merely a few items, to put together so that it makes sense, the vast mass of material and data on this subject. The student will see the manner in which these basic urges toward mateship have been curbed and regulated by society, while the whole marriage market has been upset and dislocated by the rapid urbanization and acculturation of our time, the manner in which courtship practices are altered in response to the changing economic and social order, courting in automobiles in a reserved space in Central Park with full police protection has replaced the old-fashioned parlor in the brownstone front house,

joining camera and hiking clubs to find a mate, advertising in marriage gazettes and other current phenomena all fit into the pattern of modern life.

Most courses on marriage and the family usually wind up with a consideration of divorce. That the sociologist has here a major contribution to make toward clearing up current misunderstandings about family disorganization goes without saying. Furthermore, if he can aid the student in becoming free from the feeling that divorces are disgraceful and in seeing that they are perfectly natural social phenomena, much of the underbrush will have been cleared away toward an understanding of a greatly maligned institution.

In this brief space I have not attempted to deal with everything which sociology may contribute; neither have I tried to deal with all phases of any of these sub-topics. I have simply listed with some amplification what seems to me to be a few of the most important contributions which sociology may make on the subject of marriage and the family. That the contribution of sociology is only one out of many, is obvious.

Its pragmatic value to the student will probably vary considerably, depending on whether it is taught in a vacuum with all controversial questions omitted, or realistically, as part of life itself. On the pragmatic side, I think the course should be conducted so that the student learns to understand and interpret with insight the world in which he lives, and, at the same time, learns to adjust himself as happily as possible to the realities of this culture.

## *Mental Hygiene Program for Rural Communities*

*(Continued from page 79)*

been put forth in behalf of the various professional groups.

This paper represents an attempt briefly to portray the nature of the mental hygiene program of the Foundation and to outline the effort to formulate a rather new and unique plan of attack upon the problems of child behavior and personality adjustment in these seven predominantly rural communities. The only city of real proportions in this territory is Battle Creek, the headquarters of the Foundation, but this city is exempt from the area within which the Foundation functions.

The spirit underlying this undertaking is summed up in the statement that our motive is to educate the people who live with the children of these seven counties—the parents who preside over the homes, the teachers who conduct the schools and the various professions who come

in contact with both children and adolescents—people who, with their various neuroticisms and social maladjustments, may themselves require attention in order to provide the younger generation with the proper home atmosphere and community environment for developing normal personalities.

It is our purpose to devote ourselves to the 90 to 95 percent of children who are fairly normal; the 5 or 10 percent who are more or less abnormal, together with those who are definitely psychopathic, are not embraced within this program as far as any extended remedial efforts are concerned, it being our plan to let such cases be taken over by the State of Michigan, which provides for the institutionalization and other care of these more profoundly abnormal cases.



# From the Conferences

## Abstract of Paper

*Family Welfare Organization and Family Counseling*, John C. Thurrott, M.D.—Division of family welfare work into separate units of functioning is seen as setting up false distinctions. For the social worker, family welfare work IS family counseling and marriage counseling, which are not separate nor divisible, nor are family income, housing, unemployment, parenthood, etc. separate entities in the life of any client. Good family welfare work has essentially to do with emotional (marriage, family and other) adjustment. In actual practice one finds it is social work with "sick" marriages.

For good social work (case work) there are two essential requirements: (1) That the worker herself have a fair degree of mental health, i.e., be reasonably well adjusted; (2) She must have well integrated knowledge of some basic concepts of psychopathology. Such basic knowledge is essential in order to make fair or better diagnostic premises. The more accurate is the diagnosis in terms of the marriage relationship, the more confident can be her approach to the problems involved. In extended counseling for her client her work will (regardless of original request to agency) become focused in this area if she follows her client, as he expresses his needs.

The client, in extended counseling, may be found to be neurotic, on occasions even psychotic. Hence, arises the need of the worker constantly to add to her knowledge of psychopathology. Here she needs to know the all important role played by neurotic anxiety, its origin, its expression, unconscious methods and devices for relief, etc. She should know much about the fear-hatred complex, about suppression, repression, etc.

Certain factors have been found to be constant in case situations as these have become known to the writer over a period of years in consultation work with active workers in the field of family counseling, domestic relations court work, child guidance, foster home situations and relief agencies, as well as through study of many case

records and home situations in these fields and in relation to study of individuals suffering from neuroses and psychoses.

The neurotically sick client is found to have this situation: Married to a sick mate, has neurotic mother and father, brothers and sisters; has neurotic children. The same will be found to be true of her mate. As a neurotic she may be said to have a grown up body and mind but the same feelings she had as a child. Her childhood experience will be one of actual love deprivation or starvation. The neurotic is empty of love, constantly seeks to fill that void, has little if any to give and much difficulty in receiving. With childlike feelings, she more readily clutches for love than anything else. She marries a parent substitute and her children are symbolically products of emotionally immature mating. She may marry a brother or sister substitute. She suffers from the deepest feelings that she is bad and thus her children are bad (or may be viewed as perfect as a corrective device) because she has no goodness to give them. She has no confidence nor have her children any. (Understanding of her methods of correction or denial of her anxiety, unconsciously developed, will reveal this to be essentially the situation.) She passes to her children her emotionally immature problems, so that they come to have essentially the same type of neurosis. She is a child, lives as one emotionally, psychologically never has left her parents or siblings, is insecure and dependent. Here are chronologically environmental family characteristics, the equivalent of hereditary factors, from both father and mother sources, but with mother influence tending to carry greatest weight. The social worker is both the "bad" mother she knew and the good wished-for mother. The functioning role of the social worker needs to be understood from these two standpoints.

Paper presented at the New York State Conference on Marriage and the Family, April 29, 1939.

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# News and Notes

## National, Regional and State Conferences

*The National Conference on Family Relations.*—The topic of the Third Annual Meeting to be held in Chicago, December 26-27, is Trends and Resources for Family Living. Plans for the meeting are being made by the Executive Committee acting as the Program Committee of which the members are: Adolf Meyer, M.D., president, Ernest R. Groves, vice-president, E. W. Burgess, secretary-treasurer, Sidney E. Goldstein, Maurine Boie La Barre, Mrs. Stuart Mudd and Frederick Osborn.

*Conference on Conservation of Marriage and the Family.*—The sixth annual conference on Conservation of Marriage and the Family was held April 9-12 in Chapel Hill, North Carolina, with Duke University cooperating. Attendance from a wide geographical area and from many fields of professional interest greatly enhanced the value of the Conference discussions. Areas represented in the approximately one hundred and eighty registrations included nineteen states, the District of Columbia and Australia—from Maine to Colorado and from Michigan to Florida. College and high school teachers of marriage and the family, physicians, lawyers, ministers, social workers, public health officials, clinic specialists, lecturers and writers participated actively in the sessions of the Conference.

The morning and afternoon meetings of the first day were devoted to a discussion of the teaching of marriage in college, junior college and high school. Tuesday evening E. W. Burgess spoke on Criteria of Success in Marriage, giving the results and methodology of his research in this field.

The general theme of the second day's session was the relationship between marriage and the family and religion and social case work. At the evening session Wednesday night Dr. Robert L. Dickinson addressed the Conference on Marriage Maladjustments, Their Causes and Treatment, stressing the medical aspects of the problem.

All the sessions on Thursday were held on the campus of Duke University, and legal and medical backgrounds of marriage and family life were considered. These discussions, led by staff members of Duke University's School of Law and School of Medicine, were effective and practical presentations.

The Friday morning session dealt with further social case work and psychological considerations of domestic adjustment.

At the closing business meeting of the Conference the Committee on Organization with the approval of the Conference membership provided for an advisory council to work with the director of the Conference. A sustaining membership to aid the Conference financially was also approved. The Committee on Protecting Professional Standards reported to the Conference and is continuing its work. The Conference voted to retain the present plan of no formal organization and to continue to hold the sessions at Chapel Hill. The date of the next Conference was set for the second week of April, 1941.

*Midwest Meeting.*—The Midwest Meeting of the National Conference on Family Relations was held in Cincinnati, May 20-21. In view of the meeting of the American Psychiatric Association in Cincinnati May 20-25, psychiatric aspects of family relations were emphasized. Among the addresses were: Family Organization and Mental Problems, Thomas V. Moore, M.D.; The Family and the Recovery of the Patient, A. A. Low, M.D.; A Mental Hygiene Program for Rural Communities, William S. Sadler, M.D.; The Individual in His Family, Abraham Kardiner, M.D.; Ten Golden Rules for Good Parenthood, Arthur J. Todd, president of the Midwest Meeting; The Family as the Basic Unit, Sidney E. Goldstein and Psychological and Cultural Factors Making for Happiness in Marriage, David Slight, M.D.

Discussants at the various sessions were: Read Bain, Lester M. Jones, Louis Lurie, M.D., Earle Eubank, Gladys Gaylord, Martha G. W. MacDonald, Lucia Bing, Joseph W. Fichter, E. Lowell Kelly, Harriet R. Mowrer and Ira S. Wile, M.D. Committee meetings on the following were held: College Courses on Preparation for Marriage, Frederick M. Zorbaugh, chairman; Marriage and Family Counseling, Mrs. Anna Budd Ware, chairman; Research on Marriage and the Family, Ernest R. Mowrer, chairman, and Youth and its Problems, James A. Quinn, chairman. A session on Planning the Work of State Conferences was held with Harvey J. Locke presiding. E. W. Burgess discussed the Role of the National Conference, L. E. Garwood the Experience of the Youngest State Conference and Mrs. Richard G. Williams, State and Local Institutes.

The following officers were elected: David Slight, M.D., president; Edna N. White, vice-president, and Mary K. White, secretary-treasurer. Elected members of the Advisory Council are: Lester M. Jones, DePauw



University, E. B. Reuter, University of Iowa and Anna Budd Ware, Family Consultation Service, Cincinnati, Ohio.

*A New England Conference on Tomorrow's Children.*—The Harvard Summer School and the National Conference on Family Relations are sponsoring the Conference at Harvard University, July 24–26. Carle C. Zimmerman of Harvard University is chairman of the Conference and Eugene L. Belisle, Executive Director of the Massachusetts Mothers' Health Council, is secretary. Individuals and organizations in numerous fields of work will cooperate in the Conference which is designed to bring together leaders, teachers, research workers and interested persons for consideration of hereditary and environmental endowment of tomorrow's children in New England, regional planning and action toward family building and population development and presentation of viewpoints of nationally known leaders. Persons with non-professional as well as professional interest are invited to participate in the Conference.

Three planned panel discussions will be held in the afternoons on The Underdeveloped Family, The Overdeveloped Family and The Balanced Family. Round table discussions will be held in the mornings on subjects suggested prior to the Conference by registrants. Lectures and the Conference summary will be presented in the evening sessions. Motion pictures and tours of social agencies will be among the special educational features.

Harvard Summer School students may attend the sessions without charge. For other persons a registration fee of \$2.00 will be charged. The price of admission to individual sessions is fifty cents. Athletic, recreation and other privileges available to Summer School students are also to be available to Conference registrants. Further information may be obtained from the New England Conference on Tomorrow's Children, care Harvard Summer School, Wadsworth House, Cambridge, Massachusetts.

*Michigan State Conference on Family Relations.*—The first state conference will be held in East Lansing, July 20, on The Conservation of the Family. All persons who have a special interest in the family are invited to attend the sessions which will be held under the leadership of E. W. Burgess, E. R. Mowrer, Harriet Mowrer and Robert Foster. General sessions will be held on Marriage and Family Counseling: E. R. Mowrer will discuss Current Organization and Techniques in Pre-Marital Counseling and Family Adjustment and on The Conservation of the Family: The American Family—Success or Failure will be discussed by E. W. Burgess. Discussants at the first session are H. R. Hunt, Rev. Roderick Young and H. A. Miller.

One round table on Typical Problems Encountered by the Family Agency, The Maternal Health Clinic and

the Court with E. R. Mowrer presiding and Harriet Mowrer, Mrs. Robert Breakey and a probate judge participating, and another on Education for Marriage and Family Life under the leadership of E. W. Burgess with Evalyn Bergstrand and C. R. Hoffer participating, will be held in the afternoon.

The Conference is being planned by Ernest B. Harper, Chairman of the Michigan State Conference, and C. R. Hoffer. Further information can be obtained from E. B. Harper, Michigan State College, East Lansing, Michigan.

*Southern California Conference on Family Relations.*—From July 19–21 the Conference, Nadina R. Kavinoky, M.D., secretary, met at the University of California at Los Angeles. The first session opened with an address Emotional Maturity and the Child by Ernest R. Groves followed by a panel under the chairmanship of Ray E. Baber which had as participants Rose Stelter on The School, Lee Wilson on Youth Groups and a speaker from the Child Guidance Clinic on Child Guidance. The panel on Home Experiences Which Promote Emotional Maturity under the leadership of Gertrude Laws had as members Dorothy Baruch whose topic was Relations Between Parents and Children and Una Bernard Sait speaking on Sharing Responsibilities.

Ernest R. Groves addressed a general session on Emotional Maturity—Its Role in Personality Development. The meeting on Education for Marriage and Home Life in our Public Schools was led by Gladys Hoagland Groves; panel participants were: Elizabeth Woods, chairman, Helen Christianson and others.

At the session on Education in High School and College for Marriage and Home Life led by Ernest R. Groves, Clive Adams was chairman of the panel whose participants: Essie Elliott, Marian Burbank and Ray E. Baber discussed high school, junior college and college respectively.

What We as Young People Want and Need in Preparation for Marriage and Parenthood was the subject of discussion at a session of which H. H. Tracy was chairman and at which various students led the discussion.

The Institute of Family Relations was in charge of the session on Qualifications and Techniques for Counseling in Family Relations, Roswell H. Johnson, chairman, with statements on Pre-Marital Counseling by Mrs. C. Brooks Fry, on The Approach to Marital Counseling by Donald McLean, on Temperament and Marital Harmony by Roswell Johnson and on The Place of Religion in Marital Counseling by D. D. Eitzen. George Mangold was chairman of a symposium at which Dr. Nadina R. Kavinoky spoke on Medicine and the Family, George Mangold on Social Work and the Family, Wendy Stewart on Law and the Family and Canon Rankin Barnes on Family Relations as seen by the Clergyman.



## Meetings and Events

*American Eugenics Society.*—The 14th annual meeting of the Society was held May 16 in New York City. First drafts of a series of statements for the public on the purposes and new program of the Society which was assembled by Raymond Rich Associates were presented. Discussion of the proposals of the public relations consultants for making the material available to the layman should have significance for the future of eugenics.

*American Home Economics Association.*—Two thousand home economics experts assembled in Cleveland at the 33rd annual meeting of the Association, June 23-27. Among problems considered were: nutrition in the public health program, the effect of social change on the home, school lunch projects, low-cost housing and consumer-business cooperation. Well known government officials, teachers, rural leaders, research experts and homemakers addressed the sessions and participated in the group discussions.

Among the speakers were: Helen Judy Bond, president; Mrs. Millicent Yackey Taylor, Alice Sowers, Ethel B. Waring, Jennie I. Rowntree, Ethelwyn Dodson, Sybil L. Smith and Doroth Dickins. The Family and Social Change was the topic of a panel at which Elizabeth Dyer presided; participants were Winfred G. Leutner, Viva Boothe, Carl Rogers, Leyton E. Carter and Edna P. Amidon.

Housing was considered by a meeting under the leadership of Willie Vie Dowdy. Louise Stanley presided at the session devoted to a consideration of Home Economists and Public Housing Projects. Home supervisors met in special session to discuss the methods of talking about homemaking problems with the farm families who receive aid from the Farm Security Administration.

Progress in cooperation between consumers and retailers was considered with Max Gertz speaking on How Consumers and Retailers are Cooperating to Spread the Family Dollar and at the annual dinner which was devoted to a discussion of standardization of consumers' goods.

*Association for Childhood Education.*—The 47th annual convention of the Association was held in Milwaukee, April 29-May 3, with an attendance of more than twenty-three hundred teachers. Among the speakers were: William Carr who addressed the dinner meeting on Broadening Educational Opportunities Beyond Your School; Bess Goodykoontz who spoke on Reading the Education News from Washington; Frank Baker on Broadening Educational Opportunities of the Teacher, as the first of eleven panel participants; Louis Adamic on Tolerance is Not Enough and Eloise Ramsey on Reviewing Lost Horizons. Among the innovations at the meet-

ing were Information Bureaus, Interest Groups and the Interpreters' Workshop.

*Association for Family Living.*—The fifteenth anniversary of the Association was celebrated on April 25 in Chicago. Mary R. Beard addressed the meeting on The American Family in Midpassage.

*Education and the Exceptional Child.*—The sixth conference of this group was held under the auspices of the Child Research Clinic of The Woods Schools at Langhorne, Pennsylvania, May 14. The theme was Character Education and the Exceptional Child. Among topics considered were The Child's Emotional and Social Adjustment by Caroline B. Zachry. The Value of the Motion Picture in Education with Special Reference to the Exceptional Child by A. A. Brill, M.D.; What Types of Religious Experience Are Possible and Wholesome for Exceptional Children by Sophie L. Fahs; Radio for the Exceptional Child by W. G. Preston, Jr.; Studying Reading Problems—A Diagnosis Program, by Paul A. Witty and Coordinating Community Efforts in Character Building by Carl W. Aretz.

Further information about the work and publications of the Child Research Clinic may be obtained by writing Irene S. Seipt, Director, Child Research Clinic, The Woods Schools, Langhorne, Pennsylvania.

*Federal Council of Churches.*—The Committee on Marriage and the Home has recently announced its new educational document, Bibliography on Family Life, Parenthood and Young People's Relations, prepared jointly with the International Council of Religious Education and the National Council of Church Women. The International Council of Religious Education also collaborated with the Committee in preparation of Home and Church Work Together, which is a manual for pastors and leaders, and Education in Christian Family Life, a guide for professional workers.

Another recent publication of the committee is A Christian View of Marriage, a basic statement of Christian ideals with reference to family relations. Mrs. Hulda Phipps has prepared for instruction for a poster contest Ideals for Family Living; this was done for the Inter-Council Committee on Christian Family Life.

*Institute on Family Relations.*—Under the leadership of Earl S. Rudisill, President of Thiel College, the eighth annual institute was held February 28-29 under the auspices of The Nineteen Interdenominational Community Mothers' Councils, Department of Woman's Interdenominational Union of Philadelphia and Vicinity, Inc. Among the topics discussed were: The Beginnings of Character Growth, The Child Grows, The Teen Age Awakening and Establishing a Home. Exhibits were on



display through the courtesy of the Children's Bureau of the U. S. Department of Labor.

*Iowa Conference on Child Development and Parent Education.*—The fourteenth conference was held June 18–20 in Iowa City and was sponsored by the Iowa State Council for Child Study and Parent Education which is composed of nineteen Iowa organizations. The Iowa Child Welfare Research Station and the Extension Division of the University of Iowa were in charge of the program which included addresses on: Do Adolescents Need Parents?, Katharine Whiteside Taylor; Life at the Home Front, William E. Blatz and An Appraisal of Child Needs in Iowa, May Pardee Youtz. Other speakers at the conference were: Willard W. Beatty, Eugene A. Gilmore, Mrs. F. R. Kenison, Katharine Lenroot and Toni Taylor.

*New Jersey Social Hygiene Conference.*—The second annual conference was held in Newark, April 25. Topics considered were: A Psychiatrist Looks at the Social Hygiene Program, James S. Plant, M.D.; Aesthetic and Moral Factors in a Social Hygiene Program, Oliver M. Butterfield; Sex Education, Alice V. Keliher; What Are The Social Hygiene Needs of New Jersey, William J. Ellis; The Place of Voluntary Social Hygiene Agencies in the Nation's Program, William F. Snow, M.D.; Sex Education in the School, Benjamin C. Gruenberg and New Foundations of Marriage and Family Life, Sidney E. Goldstein.

Other subjects discussed were: What Youth Leaders Should Know About Social Hygiene, How Personnel Heads and Labor Leaders May Cooperate in Social Hygiene, Program Planning for Clubs, P.T.A.'s and other civic and social organizations and What Social Workers Should Know About Venereal Diseases. Motion pictures presented were The Magic Bullet, With These Weapons, Three Counties Against Syphilis and The Gift of Life.

*Child Health.*—Incubators for premature babies was a subject receiving special attention during Child Health Week, April 29–May 6, by the National Youth Administration. Projects of this kind have been undertaken or are now in process in several states including Kentucky, Illinois and Arkansas in cooperation with state and local public health authorities. The NYA operates in almost every state projects for the improvement of health services. Up to the present time about ninety incubators have been built in Kentucky in cooperation with the state health department and have been distributed to county health departments where they are available for the use of local hospitals as the need arises. In Mercer County, Kentucky, alone, according to reports to the NYA, within a period of only four weeks the NYA-built incubators were brought into service to help seven prematurely born children in their struggle for life.

*CCC Education.*—It was announced in April by Paul V. McNutt, Federal Security Administrator that a work-

book written especially for illiterates in CCC Camps and tried out during the past few months, is now available for educational classes in all the camps. The workbook is intended to aid the average CCC enrollee who is illiterate to learn to read a newspaper and write a letter in about three months. The workbook has been well received by educational advisers in camps and by the thousands of young men who are using it to improve their elementary education.

Howard W. Oxley, Director of CCC Camp Education, stated that three of every one hundred boys who enrolled in the CCC cannot read or write, and that nearly 80,000 young men have been taught to read and write while enrolled in the camps. John W. Studebaker, U. S. Commissioner of Education, indicated that the workbook should aid materially in elimination of illiteracy which is one of the major objectives in the CCC. Negroes constitute approximately one-fourth of the illiterates in the CCC.

Subjects which are actual topics of conversation in camp every day provide the interest factor in the workbook and have proved effective to a very high degree.

*Kindergarten Attendance.*—According to the latest figures available (January, 1938) from the Bureau of the Census and the U. S. Office of Education, there was an increase from 1934 to 1936 in the number of children in kindergarten throughout the United States from 603,825 to 610,106. The total number of children of kindergarten age was 4,873,805. In 1934 the following states reported no children in kindergarten: Arkansas, Idaho, New Mexico, North Carolina and Tennessee. In 1936 these states reported no children in kindergarten: Alabama, Idaho, New Mexico, North Carolina, South Carolina and South Dakota. Percentages of children of kindergarten age in kindergarten ranged as high as 50.3 percent in 1934 (District of Columbia) and 50.6 percent in 1936 (District of Columbia).

*Kindergarten Education.*—Copies of Senate Bill 1069, Federal Assistance for Promotion of Kindergarten Education, and information about *Home Education*, published regularly by the National Kindergarten Association, may be obtained from the Association's offices, 8 West 40th Street, New York City.

*Marriage and Family Council, Inc.*—Announcement is made of the establishment of the Council at Chapel Hill, North Carolina. Gladys Hoagland Groves is director and the counselors are Ernest R. Groves, Donald S. Klaiss, Elizabeth M. Klaiss and Catherine Groves Peele. In the Rocky Mountain Area office affiliated with the Council, W. Clark Ellzey, 210 Cheyenne Avenue, Colorado Springs, Colorado, is counselor.

*Marriage Embassy.*—Arthur Henry Hirsch is director of the recently established Embassy, 4846 North Sheridan Road, Chicago, which will give marriage counseling.



*National Youth Administration Training Plans.*—Key executives from private industry recently conferred with Aubrey Williams, NYA Administrator, in regard to ways and means of effecting a rapid expansion of NYA work-training and methods of obtaining quickly the necessary plants, machinery and other facilities for the larger program contemplated in the President's non-combatant training program for 1,000,000 civilians.

According to the results of a recent occupational survey of NYA employment, 90,067 youth were employed in 43 different industrial occupations, 32,475 production workers in operations ranging from sewing and canning to quarry work and woodcutting, 96,994 in clerical and other service work, 24,770 in agricultural and conservation work, 17,388 in professional and technical work and 17,970 in unskilled occupations.

*The Bureau of Marriage and Education for Social and Family Relations, Inc.*—Valeria Hopkins Parker, M.D., has announced the incorporation of The Bureau as a local and national service for marriage counsel, sex education and Institutes on Family Relations. The membership fee includes membership in the American Social Hygiene Association through cooperative arrangement. Further information may be secured from Dr. Parker directly, or from the Bureau of Marriage Counsel, 54 West 53rd Street, New York, New York.

*Western Reserve University.*—Several courses in marriage and family relationships are offered. The first course, *The Family and Its Relationships*, was introduced in summer, 1934 in the graduate level of the Home Economics Department. An average of twenty-five graduate students enroll each summer and in alternate winter semesters.

An undergraduate course on Preparation for Marriage was started in 1937 at Cleveland College; Helen Mougey Jordan is the co-ordinator of this course which was placed in the Home Economics Department but in which representatives from various departments cooperate. Both men and women may enroll in this course which is offered especially to "young men and women who would like to act intelligently about marriage," and "for teachers, social workers, parents and others who would like to advise younger people intelligently." Participants in this course are: Professor Henry Miller Busch, Dr. A. Caswell Ellis, Dr. Lee H. Ferguson, Dr. Oscar B. Markey, Mrs. Garry C. Myers, Dr. O. A. Ohmann, Dr. Harland B. Roney and Dr. William Sommerfield.

Mrs. Jordan is also co-ordinator of a course for senior home economics majors offered for the last three years in Flora Stone Mather College. The Psychology Department and The Brush Foundation cooperate in this course, Euthenics, which is similar to the undergraduate work offered at Cleveland College.

Topics in the field of marriage and family relationships are dealt with by Mary Schaufler in a course on *The Family* and by Calvin S. Hall in *Applied Psychology*. Harold Edgar Adams treated some present-day problems of the family in his summer course on *The Family*. In Adelbert College, the men's undergraduate school, some topics in this field are included in the Departments of Hygiene and Sociology. The college YMCA has given lectures along this line for about six years. In the Medical School last year was offered a series of lectures on marriage. Flora Stone Mather College this year under special grant gave a series of lectures in this field.

## Personal Notes

At Butler University William G. Mather of Franklin College offered a course on the family during the summer.

Dorothy W. Baruch, Chief of the California Bureau of Parent Education, is the author of a recent book, *Parents and Children Go to School*, published by Scott, Foresman & Company.

*Economics of the Family Relative to Number of Children* is the title of an article by Frank Lorimer and Herbert Roback which recently appeared in the *Milbank Memorial Fund Quarterly*, Volume XVIII, No. 2, April, 1940. The study was based on data from the Study of Consumer Purchases.

Ernest R. Groves is the author of a recent book, *The Family and its Social Functions*, published by J. B. Lippincott & Company.

Frederick Osborn is the author of Preface to *Eugenics* recently announced by Harper & Brothers.

James and Katherine Morrow Ford are authors of *The Modern House in America*, recently published by the Architectural Book Publishing Company, Inc. Professor and Mrs. Ford have long been identified with housing and home improvement.

*Jewish Family Solidarity—Myth or Fact* is the title of a recent book by S. R. Brav published by the Nogales Press.

Now in progress under the National Federation of Business and Professional Women's Clubs is a study of the Position of Married Women in the Economic World by Ruth Shallcross, director of research, and Florence H. Schneider, assistant. Mrs. Mary Beard is chairman of the Research Advisory Committee. To be considered in the study are: employment policies with regard to married women, legal status of married women's employment, and economic, sociological and psychological effects



of married women's employment.

Paul Wallin, holder of the Marshall Field Fellowship at the University of Chicago, has been appointed to a Social Science Research Council Field Fellowship for training in psychiatric techniques for marriage and family research.

Recently released by the Children's Bureau, U. S. Department of Labor is publication No. 256, *Junior Placement: A survey of Junior-Placement Offices in Public Employment Centers and in Public School Systems in the United States*. The bureau is making copies available free of charge to persons upon request.

Several hundred youth leaders were present at the reception in honor of Bruce L. Melvin on May 18 in Washington at which Mrs. Franklin D. Roosevelt introduced his study, *Youth—Millions Too Many?*, dealing with the problems facing young people of the nation. This study, the foreword of which was written by Mrs. Roosevelt, was prepared for the National Board of the Young Men's Christian Associations by Dr. Melvin who at the reception, summarized his book pointing out that the number of young people will increase until 1944 and emphasizing

that the fundamental issue before young people is that of establishing themselves as gainful workers. Floyd Reeves, Director of the American Youth Commission, spoke also, indicating the need for more studies of this type of realistic examination and constructive plans for action.

*The First Five Years of Life: A Guide to the Study of the Pre-School Child* by Arnold Gesell, et al, was recently published by Harper & Brothers.

*The Hopi Child* by Wayne Dennis has recently been published by D. Appleton-Century Company.

*The Negro Family in the United States* by E. Franklin Frazier of Howard University, Washington, D. C., was awarded the \$1,000 John Anisfield prize for 1939. The award, presented by the committee consisting of Dr. Henry Seidel Canby, Donald Young and Henry Pratt Fairchild, is given annually to the best book in the field of race relations published anywhere in the world. Dr. Frazier holds a Ph.D. from the University of Chicago which published his recent book in its Sociological Series under the editorship of E. W. Burgess.

## Book Reviews

*Education for Christian Marriage*. A. S. Nash, Editor.  
New York: The Macmillan Company, 1940. Pp. 304.  
\$2.50.

This fine volume, under Anglican auspices, the third in its field from the pen of clergymen to reach this reviewer's desk within a month, offers a refreshing re-orientation of the ever vital subject of marriage. It brings into pleasing focus the revived interest of the Church and the newer synthesis which strives to overcome the vulgarized views of marriage and to lift wedlock to the level of its merited nobility. If you have to lay it aside, you go back to it again and again to enjoy its quality. Teachers and clergymen will find chapters 12 and 13 particularly stimulating. Many physicians would profit by reading them.

A. H. HIRSCH

Marriage Embassy, Chicago

*Matrimonial Shoals*. By Royal D. Rood. Detroit: Detroit Law Book Company, 1939. Pp. xii+424. \$3.50.

This is not a scholarly book and in all honesty it must be stated that the book smacks of sensationalism. For one thing nearly half the book (pp. 239-403) is given over to the full record in the "Lupu Case." The author himself was counsel in this case, and a very large part of this presentation is covered by purely formal notices and other matters in which the author's name and detailed street

address are given time and time again. Furthermore, the book is not written in an understandable way. The author has many ideas, but they are jumbled together without a presentation and development that are helpful to the reader.

The author does attack much of the work done by social workers, and he also attacks the essentially unmoral condition of modern marriage in which the woman can do so little to make the marriage succeed and indeed secure alimony if it fails, without any corresponding protection for the husband. There is great need for a good book in this field, but this is not it.

PAUL SAYRE

University of Iowa Law School

*Predicting Success or Failure in Marriage*. By Ernest W. Burgess and Leonard S. Cottrell, Jr. New York: Prentice Hall, Inc., 1939. Pp. xxiii+472. \$3.25.

This is a critical and scholarly analysis of the experience of 526 couples in marriage. It sets forth largely in tabulated form the facts in these instances in regard to the factors that affected the respective marriages for success or failure—such things as similarity in religion, in previous social position, in education, in race, in the varied family relationships that the respective parties had in their own homes before marriage. All this information is presented clearly for the use, not only of specialists in



this field, but also for the proper use of young people themselves who want to know what experience shows in order to determine their own course in keeping with their own judgment. All the material is interpreted in a scholarly way and presented admirably for the interest of the reader.

Of course, there is no magic in these surveys. When we talk about "marital adjustment" in matters of religion, politics, social backgrounds and all the rest, we must always leave room for the moralist to point out that adjustment itself is not enough. It must be adjustment on the highest plane for the fullest, richest life that the parties can hope to give and to receive in marriage.

PAUL SAYRE

University of Iowa Law School

*Psychological Factors in Marital Happiness.* By Lewis M. Terman, et al. New York: McGraw-Hill Book, Inc., 1938. Pp. v+474.

This study of 792 married couples from Los Angeles, San Francisco and many other cities in southern and central California, is an important contribution to the growing literature upon the factors associated with success or failure in marriage.

The background factors found most predictive of marital happiness are superior happiness of parents, childhood happiness, lack of conflict with parents, strong attachment to parents, firm but not harsh home discipline, parental frankness about matters of sex, infrequent and mild childhood punishment and premarital attitude toward sex free from disgust or aversion. Terman believes that the personality qualities which predispose a person to happiness or unhappiness in relations to others are the same ones which make for success or failure in marriage. He holds that only two sex factors are in all probability significant genuine determiners of happiness in marriage: namely the wife's orgasm adequacy and equality or near equality of husband and wife in sex drive. He concludes that statistical prediction techniques must be constantly checked against findings from case-studies.

E. W. BURGESS

University of Chicago

*The Adventures of Bozo.* By Paul Sayre. Iowa City: The Athens Press, 1940. Pp. 161.

This volume, containing the stories of the adventures of a dog and of the children who were his companions and wards will interest all children and all older persons who retain the spirit of childhood and who love man's

best friend. They are written in a fascinating style with the breadth of sympathy and felicity of expression for which the author is noted.

Professor Sayre, teacher of family law in the University of Iowa and founder of the National Conference on Family Relations, is famous also for his radio broadcasts of stories for children, several of which appeared in earlier issues of LIVING.

E. W. BURGESS

University of Chicago

*The Opening Doors of Childhood.* By Lewis Joseph Sherrill. New York: The Macmillan Company, 1939. Pp. xi+193. \$1.75.

In his foreword Dr. Sherrill says, "This book is written for parents and deals chiefly with the inner world of children's experience of God." Because he believes that it is in childhood that foundations are laid for the "fortifying and enriching experience of religion," and that "religious experience is rooted down in the soil of family life," we must begin with the parents.

I recommend this book, based on sound child psychology, to the parents of young children who sincerely want their children to have happy religious experiences in childhood and reach maturity with religion an integral part of a healthy personality.

BELLE OSBORN FISH

University of Minnesota

*Their Future is Now.* By Ernest M. Ligon. New York: The Macmillan Company, 1939. Pp. 369. \$3.00.

This book on character education, by the associate professor of psychology, Union College, Schenectady, takes as the goal of personality development eight traits derived from the Beatitudes of Jesus: vision, the love of righteousness and truth, faith in the friendliness of the universe, dominating purpose, being sensitive to the needs of others, forgiveness, magnanimity and Christian courage. While there may be a question about the validity of these generalized traits, by means of them the author is able to measure character development. The chief value of the book is the practical suggestions for adapting character education to youth at different stages from infancy to college age. The title is derived from the author's conviction that the future character of the child depends upon the adaptation of character training to the age of the child now.

HAROLD LEONARD BOWMAN

First Presbyterian Church, Chicago